593 562 wives and prefer to pass their time in association with men and to idle about the whole day in the bazaar whenever their time is not taken up with work in the fields, commercial transactions or some kind of handicraft. This has its basis in the complete absence of schooling among all the women, even those of the best families. This is likewise a consequence of the seclusion of the female sex which makes it impossible for women to achieve a higher education in schools. The women are therefore unable to be companionable and good company to their husbands in the best sense.

000 A sense of how boring, even unbearable the whole life is in one of the towns inhabited by natives, as a result of the circumstances described, can only be felt by someone who has once been lost by some misfortune for a period of time in such a town. Such a life, as I can confirm from my own experience, is particularly depressing for Europeans accustomed to association with women and to the European forms of society. For Europeans a long stay in purely Mohammedan towns can be absolutely disastrous, and I have known of several cases, in which living for several years in an exclusively Mohammedan environment has led a man to suicide or madness.

462 There is one positive feature for the women in the towns and villages of Turkestan resulting from their strict separation and cloistered state: they are less drawn into heavy labor than is the case among the Kazakhs, and they are spared the work in the fields and gardens and the heavy work or the handicrafts. The chief task of the Sart and /195/ Tadjik women is the care and rearing of their children, the preparation of food, the making and washing of clothes, the spinning of yarn and the weaving of cloth for clothing for the household, and the like; above all the growing of silkworms is entirely in the hands of the women. All work which must be performed in the open and publicly, such as field and garden cultivation, handicrafts, commercial transactions, cattle raising, is done exclusively by men, which is quite different from the custom among the nomads. All the domestic labor, however, is done by the wives, even among the highest dignitaries and the khans, since there are no female domestic servants, but only male ones. It is not at all unusual for the wives of the highest officials, even of the khans, to send the products of their domestic industry, such as embroidered housecaps, belts, little pockets and the like, to the bazaar to be sold, in order to gain a little income.

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in so far as the best known kinds are made by the women of the Tekke Turkomans, whose pastures are in the Merv area. Incidentally, all Turkoman carpets are made exclusively by women. Typical of the rugs of Merv is an octagonal star which is checkered red and white; the octagon is divided into four parts, each of which is in a colour contrasting to that of the adjacent part. The figures which fill the octagon are very simple and severely geometrical in style. The octagons are dispersed over the surface in even rows (see ill. p. 1459). The rugs of the Tekkes found their way to the West in large quantities; they are very popular, and have often been imitated.

The women of the Saryk tribe, which lives southward from Merv to the Afghan frontier, also use octagons as patterns, and arrange them in a manner similar to that of the Tekke rugs. There is, however, a difference in so far as the edges of these figures are not jagged. The rugs made in the southermost part of this area, known as Punjdeh (five towns), have a style of their own. They avoid red altogether, and are distinguished by a very finely graded scale of colours, in which brown and black predominate, yellow and white being used very sparingly. These dark colours form a marked contrast to the brilliant tints of all other Turkoman rugs. They correspond to the natural colour of the wool or hair used in making all Turkoman rugs. And even though these colours are often obtained artificially by dyeing, the origin of the colour scheme is doubt-

[See p. 72 -- Analyst]